

Health

DIRECTIONS
AND
OBSERVATIONS
RELATIVE TO
F O O D
E X E R C I S E
AND
S L E E P.

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P R E F A C E.

GREAT Part of these Directions and Observations was collected from Books, which treat of the Restoration or Preservation of Health. They were drawn up about a Year ago, for the use of a Person in an extreme weak State of Health. A strict Regard to them was followed with very salutary Consequences to that Person; and it is apprehended, that an Attention to them will be beneficial to others.

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DIRECTIONS and OBSERVATIONS

RELATIVE TO

FOOD, EXERCISE AND SLEEP.

INTRODUCTION.

AS mention will frequently be made, in the following Directions and Observations, of the first and second Concoction, it cannot be improper to give a short Account of these.

The first Concoction is performed in the Stomach. By this all that has been Eaten and Drunk at a Meal is Concocted or Digested, which Word means the same as the Word Concocted, into one uniform Mass. The Parts of this Mass,

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proper for nourishing the Body are, in its Passage thro' the Intestines, separated from the other Parts, and afterwards conveyed into the Blood.

The second Concoction is performed in the Blood. By this the Parts, which after the first Concoction were conveyed into the Blood, are by a further Concoction rendered fit for Nourishing the different Parts of the Body.

It is of Consequence to Health that both Concoctions should be well performed: But it is of the greater Consequence thereto that the first should; it being agreed by the best Writers upon the Subject, that an Error in the first is seldom corrected in the second Concoction.

C H A P.

CHAPTER I.

Of FOOD in the GENERAL.

THE supplying of the Blood with such Humours, as are necessary to repair the Defect of those Parts of the Body which are continually flying off, or in other Words to nourish the Body, appears to be the sole End of Eating and Drinking. If this be so, it is evident, that the Eating or Drinking of more than is sufficient to answer this End has a Tendency to Produce Distempers; in as much as the Blood is thereby filled with Humours which are not wanted for Nourishing the Body; and it would constantly produce Distempers, if the Body were not endued with Powers, by which the Blood is discharged of the superfluous Humours. As these Powers must by a too frequent Exertion of them be impaired, it is in the highest Degree imprudent,

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dent, to make a Practice of Eating or Drinking more than is sufficient for the Nourishment of the Body.

It is the Duty of every Person to study his own Constitution, and to Eat and Drink of such Things, and in such Quantities, as he finds to agree best therewith.

If a bad Habit either in Eating or Drinking has been acquired, it ought to be changed for a better : But the Change ought to be very gradual ; for as every Habit is a second Nature, the sudden Change of any one would be attended with Danger ; because it would be doing, a Violence to Nature.

A Person of a moist Habit ought, for the most Part, to Eat Things of a dry Nature.

A Person of a dry Habit ought, for the most Part, to Eat Things of a moist Nature.

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A Person of a Disposition to grow fat ought, for the most Part, to Eat Things of a lean Nature.

A Person of a Disposition to grow lean ought, for the most Part, to Eat Things of a fat Nature.

A Person of a cold Habit ought to Eat and Drink things of a warmer Nature, than would be proper for a Person of warm Habit.

Every Thing which is Eaten ought to be well chewed; because it is thereby reduced into smaller Parts, and a greater Quantity of Spittle is mixed therewith; and consequently the first Concoction is rendered more easy.

If one Thing of a fat Nature and another of a lean Nature are to be Eaten at the same Meal, the former ought to be first Eaten: Because the Fumes, which frequently arise in the Concoction thereof,

of, are not so likely to arise, when that is deposited at the Bottom of the Stomach, and the Thing of a lean Nature upon it; as if the latter had been deposited at the Bottom of the Stomach, and the Thing of a fat Nature thereupon.

It is wholesome to Drink often at Meal, and but little at a Time; because that which is Eaten is thereby more intimately mixed with that which is Drunk, and consequently the first Concoction is rendered more easy.

It is not wholesome to Drink any strong Liquor, before the Eating Part of a Meal is finished: in as much as nothing does so much conduce to the Perfection of the first Concoction, as that what is Eaten should to a certain Degree be mixed with small Liquor, before any strong Liquor is Drunk.

Strong Liquor ought to be Drunk with some Freedom by Persons in Years, after the Eating Part of a Meal is finished;
because

because, as the Natural Heat is in them become faint, the warmth thereof is necessary to the perfection of the first Concoction : But the Drinking of too much strong Liquor, even by old Men, is unwholesome ; for by stimulating the Stomach too sharply, it does frequently occasion a Discharge of the Meal before it is perfectly concocted.

Young Persons, to whom the warmth of strong Liquor is not necessary to the Perfection of the first Concoction, the Natural Heat being in them strong, ought to drink very little thereof after the Eating Part of a Meal is finished.

The strong Liquor, which is Drunk after the Eating Part of a Meal is finished, ought to be Drunk soon after, that the first Concoction may not be disturbed by a Continuance of Drinking.

IT is not wholesome to make a Meal, before the Desire of Eating and Drinking comes

comes on; for the Stomach is never discharged of the last Meal until this does come on; and if the Stomach be not discharged of the last Meal, it is not ready for the Concoction of a new Meal. On the other Hand, it is not proper to delay the making of a Meal any considerable Time after the Desire of Eating and Drinking comes on, lest the Stomach, whilst in a State of craving, should draw to itself noxious Humours from the neighbouring Parts.

IF what has been said, namely, that it is the Business of the first Concoction to reduce all that has been Eaten and Drunk at a Meal into one uniform Mass, be true, it is evident, that this Business must be better and more speedily done, when only a few Things than when a great Variety have been Eaten and Drunk of at the same Meal.

IT is unwholesome to Eat and Drink too little at a Meal; for if that which is Eaten
and

and Drunk at a Meal do not bear a due Proportion to the Size of the Stomach, the Stomach cannot be so contracted as that its concoctive Power may be exerted with proper Force: But it is vastly more unwholesome to Eat and Drink too much at a Meal; for, besides that when the Stomach is too much distended its concoctive Power cannot be exerted with proper Force, the Tone of the Stomach is in danger of being hurt by the too great Distention. Another Inconvenience does frequently arise from Eating and Drinking too much at a Meal; namely, that the Fumes produced by the first Concoction of a very large Meal fly up to the Head and bring on Sleep, which is prejudicial.

The Meal made at Supper ought to be a moderate one; for as the Time of sleeping, which does usually commence soon after Supper, is the proper Time for the second Concoction, if the concoctive Faculty be diverted during Sleep from the Business of the second Concoction; in order to do the

Business of the first Concoction of a large Meal, the second Concoction cannot be so well performed.

A Person in Years ought to make more Meals in a Day than one who is Younger; but he ought not to Eat much at a Meal: Because as the Natural Heat, which is necessary to the Perfection of the first Concoction, is in him become faint, there would be Danger from Eating much at a Meal of extinguishing it entirely; In the same Manner as the faint Flame of a Lamp is sometimes extinguished, by the putting of too much Oil at one Time into the Lamp.

Such Persons as labour much or use much Exercise ought to Eat more at a Meal, and of Things of a more nutritious Nature, than Persons who lead a sedentary Life.

It is unwholesome to Eat between two Meals; for if this be done before the Concoction

coction of the former Meal is finished, it obstructs this; and if it be done after, it lessens the Appetite for the next Meal.

A lesser Quantity ought to be Eaten, and a greater Quantity ought to be Drunk at a Meal in the Summer than in the Winter.

That which is Eaten in the Summer ought to be easier of 'concoction than that which is Eaten in the Winter.

The Flesh which is Eaten in the Summer ought in the General to be boiled; and that which is Eaten in the Winter ought in the General to be roasted: But it never ought to be over-boiled or over-roasted; because it would thereby be in some Measure deprived of its more nutritious Juices.

The Liquor, which is Drunk after the Eating Part of a Meal is finished, ought not to be so strong in Summer as in the Winter.

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In the Spring and Autumn a middle way, both as to the Quantity and Quality of of what is Eaten or Drank, between that which ought to be done in Summer and that which ought to be done in Winter ought to be pursued.

CH A P. II.

Of the Different KINDS of FOOD.

FLESH is more Nutritious than any Vegetable Food ; for as the Flesh of every Animal is composed of the more nutritious Parts of the Food on which the Animal lived, it follows, that the Flesh of an Animal, which lives altogether on Vegetable Food, must be more Nutritious than Vegetable Food ; and *à fortiori* the Flesh of an Animal which does in Part live on Animal Food must be so.

Lamb is more Nutritious than any kind of Poultry, Mutton than Lamb, Veal than Mutton,

Mutton, and Beef than Veal; But Pork is more Nutricious than any of these; for the Juices of Pork, which is more like Human Flesh than any other Flesh is, are more adapted to the Nourishment of a Human Body than the Juices of any other Flesh.

Lamb is harder of Concoction than any kind of Poultry; because the solid Parts of the Flesh of a larger Animal are of a firmer Texture than those of a smaller one, and consequently the first Concoction of the Flesh of the larger Animal is not so easy.

Mutton is for the same Reason harder of Concoction than Lamb, Veal than Mutton, and Beef than Veal.

Fish are not so Nutritious as Flesh; but Sea Fish are more so than River Fish.

If the Eating Part of a Meal has been in a great Measure composed of Fish, more strong Liquor ought to be Drunk than at other Times; because Fish are of a cold Nature.

More

More Bread ought to be Eaten with Fish than with Flesh, that the first Concoction of the Fish, which are of a cold Nature, may be forwarded by the warmth of the spirituous Parts with which Bread abounds.

Flesh or Fish, which has been salted or dried, is not so wholesome as other Flesh or Fish; for by the salting and drying, by which it is preserved from Putrefaction, it is not only deprived of great Part of its Nutritious Juices, but it is also rendered hard of Concoction.

Brains and Marrow are very Nutritious.

Broth, besides being very Nutritious, is proper Food for such Persons as have weak Stomachs; the trouble of concocting that of which it is made being spared.

The Yolk of an Egg is very Nutritious: but the White of an Egg affords little Nourishment, and it is hard of Concoction.

Milk

Milk is very Nutritious; and by Eating Sugar therewith. the turning sour upon the Stomach, which in some Persons it is apt to do, is prevented.

Butter is very Nutritious, and if Eaten in a moderate Quantity is wholesome.

Cheese is in itself hard of Concoction. But a small Quantity thereof eaten toward the end of a Meal forwards the first Concoction of other things. That Cheese is most Nutritious which is neither new nor very old.

Bread is very Nutritious; and besides being in itself quite easy of Concoction does, by the warmth of the spiraituous Parts with which it abounds, forward the first Concoction of other Things. Brown Bread is more wholesome than white, and there is not so much Danger of its being adulterated. That Bread is most wholesome which is neither new nor very stale.

Peas

Peas and Beans are Nutritious; but they are most wholesome when Eaten without their Skins.

Turnips are very wholesome, and more peculiarly so to such Persons as have weak Lungs.

Every Thing of the Cabbage Kind, if Eaten in a moderate Quantity, is wholesome.

Mustard, Horse-radish, Cresses, Celery and Onions are wholesome, and more peculiarly so to Persons of a cold Habit.

If Lettice or any other Vegetable of a cold Nature be Eaten, something of a warm Nature ought to be Eaten therewith.

Apples are very wholesome, and more peculiarly so to Persons of a costive Habit.

Cherries, Plumbs, Grapes and Figs are wholesome when ripe, and more so when they are dried.

Pears.

Liquor ; for although the latter should be so diluted, that a given Quantity thereof would not contain more spirituous Parts than the same Quantity of Strong Beer or Wine ; yet as the spirituous Parts, which have been once separated by Distillation from the other Parts, would be more apt to fly off, when heated in the Stomach, than the spirituous Parts of Beer or Wine, it is not so wholesome ; because the End of Drinking spirituous Liquor after the Eating Part of a Meal is finished, which is that the warmth of the spirituous Parts thereof may forward the first Concotion, would in a great Measure be frustrated.

Strong Beer is more Nutritious than Wine.

Red Wine is more Nutritious than White : But Sack and other white Wines of a generous kind are more proper for such Persons as have weak Lungs than red.

That strong Beer or Wine is most wholesome which is neither new nor very old.

C H A P.

C H A P. III.

Of EXERCISE.

EXercise to a certain Degree is necessary to the Preservation of Health: For by increasing Perspiration it makes room in the Blood for new Humours, of which a constant Supply is necessary for the Nourishment of the Body.

Riding is the more proper Exercise for the Restoration of Health; Walking for the Preservation thereof.

During the increase of warmth occasioned by Exercise, the Blood is more generally distributed to all Parts of the Body than at other Times, the consequence of which is, that the different Parts are more nourished at that than at other Times.

The most proper Time for Exercise is immediately after rising in a Morning; because at that Time the Humours, which

were conveyed into the Blood from the Food of the preceding Day, have during the Night undergone the second Concotion, and consequently are fit to be distributed for the Nourishment of the different Parts of the Body.

Another proper Time for Exercise is a little before the making of a Meal ; that if there be any superfluous Humours in the Blood, they may, by the increase of Perspiration occasioned by the Exercise, be discharged before another Meal is made, from which new Humours will be conveyed into the Blood.

Exercise, which is in any Degree violent, ought not to be used soon after the making of a Meal : Because it has a Tendency to open the upper Mouth of the Stomach ; the Consequence of which would be, the letting out Part of that Heat from the Stomach which is necessary to Concoction : Or to open the lower Mouth of the Stomach ; the Consequence of which
would

would be the Discharge of the Meal before it is well concocted.

It is wholesome to stand upright or walk gently soon after the making of a Meal ; for by these, which have a Tendency to keep what is in the Stomach at the bottom thereof, the first Concoction is forwarded

That Sort of Exercise with which the Mind is most pleased, as Hunting or Shooting, is most wholesome.

C H A P. IV.

Of S L E E P.

TH E Time of Sleeping is most proper for the second Concoction : Because the natural Heat is at that Time greater in the internal Parts of the Body than during the Time of being awake. If this be so
it

is is evident, that Sleep is necessary to the Preservation of Health. Sleep is moreover necessary, that such Parts of the Body, as are fatigued may by Rest be restored to their Vigour.

It is not possible to lay down any Rule as to the Length of Time necessary for Sleeping; for as this does in a great Measure depend upon Age, Habit and other Circumstances, it ought in different Persons to be different : But it seems to be agreed, that it ought not in the general to be less than six nor more than nine Hours in a Day.

It is not proper to sleep soon after Dinner, and more especially soon after a large Dinner ; because Sleeping at that Time does frequently bring on a Heaviness and Pain in the Head.

It is not wholesome to go to Bed with the Stomach quite empty, least noxious Humours should be drawn by the Stomach, whilst in a State of craving, from then eigh-
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bouring Parts. Another Inconvenience does frequently arise from going to Bed with the Stomach quite empty; namely, that the uneasiness occasioned by the craving of the Stomach prevents sleeping. An Hour and half; or two Hours, after Supper seems to be the proper Time for going to bed.

It is wholesome to lie during Sleep on the right Side, and with the Head raised higher than the other Parts of the Body; for by both these, which have a Tendency to keep what is in the Stomach at the Bottom thereof, the first Concoction is forwarded.

It is very unwholesome to sleep in a prone or supine Posture.

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